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M2151 Sat. 7.22.72
Sun. Barn lunch 7.30.72

Jay - 1/2 Hollie 1/2.

Mr. Nyland: Well, it's another hot evening, huh, Mother Nature is sending us? It's interesting to think about, how does one meet such a natural law, or a little unusual, probably, how well are we equipped to be able to take care of it to our advantage? It always has been that kind of a problem. You see, last Thursday we talked about natural laws, and the possibility of extending explanations in accordance with the principles of such natural laws, to a different field. A field of either spiritual development, or the development in evolution of inner life. It always has been that kind of a problem. How can one get on the right side of Mother Nature? I think from early days, already, primitive people, when the Earth was not very much populated as yet, I think mankind, whoever existed at that time always had to face Nature, in the way Mother Nature was, and the way the Earth was. And in the beginning I think man was afraid. Nature, of course, operates on such an entirely different level. So that each individual is just a puny little entity. When there is thunder and heavy rains and earthquakes, things of that kind which of course are quite natural, man had to protect himself in order to keep alive. Why did he really wish to keep alive? I think we are children from Mother Nature, as mother. But we are also children from a father. And the father is not natural. It happens to come when a three-centered being starts to gain understanding of a definite kind which is not given to two-centered or one-centered beings. And with his mind, man starts to realize that it is not only Mother Nature that he has to deal with, because within him there is a germ of a different kind. And the protection of his life is not so much that he is willing to submit to natural laws, which in our particular case,

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usually include the death of a body. But that as a result of being a mixed kind of a creature, in our understanding of what is necessary for the birth of a man, which in accordance with laws which we also call natural, happen to take place on this Earth. That then there has to be for us a positive and a negative, which then in combination produce a child, or a neutraliser. It is not that way in different places of the universe. As you possibly remember, in the possibility of the development of a man in accordance with different kind of laws, where three bodies could exist and then could join and become one. I think Gurdjieff tries to tell at that time that maybe that could be used as a certain form of symbolism for man, in order to extricate himself from the laws of the Earth and Nature, and in order then to be able to evolve. Very much the same as Gurdjieff mentions many times certain things that take place in the universe, and tries to explain them in the terminology which can be understood by us, with our mind the way it is; or, let's say, to put that what is a principle of spiritual existence into a natural law. And among that for instance there is this concept of time, which we know a little bit about; that it consumes us; and that it is unique subjective to each person. When he wants to talk about that and explain why time has a very definite affect on us and why it is necessary that we realize that time is eating us, he simply projects it on a much larger screen; that even HIS ENDLESSNESS is eaten up by Heropass. Only to indicate that what is needed for man is not understanding of HIS ENDLESSNESS, that is, as timelessness, but that such a creature, existing, towards which we want to strive and which could become like an aim for a person, that it has to be put into terminology which is within the means of our mental capacity to understand it! And that in reality, if that word could even be used, such a Heropass is not eating up HIS ENDLESSNESS, because if it did, endless would not be endless. And therefore there is a contradiction in terms even in trying to

understand it. And all we can get out of it is really a symbolism for man as he finds himself in an unconscious state, then blaming as it were the results of time which has to be lived while he is on Earth, and that regarding that, he has to take a very definite position. And that includes then the concepts with which we are familiar, when we talk about a moment of existence, which is then in that sense timeless. It's the same way, and when one talks about oneself and all the different manifestations of the surface, that all the different essential qualities of that what is within, that we still have to have something which is not subject to any form of change, or can continue to live as a symbol for oneself as eternity. Because of that we think about magnetic center as a point in which there are no further changes possible. And to talk about it philosophically, one calls it even indelible. That is not even the tooth of time can efface it. You see this question of understanding oneself, if man is as a man a product of Mother Nature and has of course natural qualities, which are more and more exemplified when one studies it by that what belongs to the body, and although the feeling and the mind play a certain part in giving a man a chance to think, that at least then he starts to realize that there is something of his nature that he ought to understand, and that the way of salvation for a man is through such understanding. Now he has in the beginning only a little idea that that probably ought to be so. And when he looks in history and tries to accumulate historical facts of the history of the world, and he starts with aborigines, and the so-called simple man, what is it that they did at that time with very little scientific or even technical knowledge, and as a group of people, they hardly could be called even the beginnings of a civilization, then only what we call primitivity, that they in the beginning, seeing the dangers of Nature, wishing to destroy them when such a force is much too

much for them, that they would have to take shelter in some way or other against the rain or against too much sunshine or too many catastrophes that could take place, and in the beginning they became simply cliff dwellers, when living in hollowed-out parts of the Earth and mountains without any particular decoration and only to have a chance to be there when the conditions of the Earth were against them. In that way being close to Nature they didn't lose the contact and they used that what Nature even could afford, with a little bit of a hollowing out, maybe, for their own living quarters, and having to spend that time there, that gradually they would try to find certain means by which they could continue to live without having to fight against Nature itself. How it becomes almost impossible to see that people generally change their attitude from that time on, when they wanted to grow up and had ideas of their manhood which was instilled into them by God the Father. Realizing that they were still children of Mother Nature, that there was something else that should develop, and that for them then became more important, almost as a task for themselves. And in all probability it's quite right to consider it that way, because I think there is and there was in man a very definite desire to say farewell to Mother Nature in the sense of wishing to evolve to a higher level of being. I think the fact that life was enclosed in a form against its own will simply had to assume that that what was the form should be either really destroyed, or should be understood. And why then many tried to destroy the form instead of understanding it I can only ascribe to the fact that it cost them a little bit too much to understand it, and that the easiest way would be to try to do away with it. That is that man had then changed over from wishing to become a friend, chose the path of becoming an enemy. And that from that time on, mankind fought against Nature, not knowing how to handle it, and constantly looking at Nature as no friend at all but something that had to be conquered. This is the beginning of our civilization. And civilizations in general start with a mental function

of wishing to understand whatever conditions were by means of a mind and not be means of a feeling. And in following then the mind, they thought that they were doing homage to that what was this other part of man, not the natural part. And logically, then, leading to a distinction at first and afterwards a separation between that what was mental and that what was still a result of feeling, that then there was a constant fight between the two even within a man himself. And that took an outside form, of that kind of fight against Nature, not only not to wish to understand it, but wanting to destroy it; wanting to extract from Nature what Nature was not willing to give at that time, not wanting to become friends and be patient, but going ahead and, as it were, forfeiting the effects that Nature could have had, in order then to reach a solution for himself also of freedom, because I think that was still the aim, of doing that in a shorter time than Nature would allow. I think it is a very difficult question to understand even why mankind followed that particular road. I think the result many times over from the ages of primitive life until certain civilizations started to appear here and there and culminating perhaps in the Middle Ages in a resultant which came from people's feelings and which was then expressed in the form of a religion. By means of which they felt that if that as a feeling could associate with what really was Mother as Nature for them, that then there would be a possibility of further understanding of what really was meant by a natural law. I don't think they were very successful, but they did create at that time already a tremendous difficulty between religion and science. And that kind of fight has gone on ever since people started to formulate what were feelings for themselves including the possibility of higher forces of Nature, not knowing that Nature ended perhaps as far as the earth was concerned, but included then what they say as stars or universe

and of coursse assuming that that was governed in certain ways, also against which they had to protect themselves, But wishing then to come on the fight side of God. That it culminated in man by having that kind of deity of course is obvious, because again of course with a God, they wished to be on the right side of God to protect them . And instead of relying on Nature, they substituted something else which started this time in their feeling but which was not understood as really belonging to that what belonged to Mother Nature which already was like a God to them , since it was after all at a little higher level. And that from that time on, the constant conquest between these three different factors continued. There was Nature itself, there was man, in his religion, and there was man in his mind regarding science and what he called his civilisation. But it was not a civilization of himself. It was a combination of mankind as different units. And the determinatinon of what then should take place in any kind of civilisation was in the first place as I said to extract from Nature as much as they could and when it was impossible to extract more and Nature continued to oppose it, that then the result should be to simply destroy it./ But that formed people who were religiously inclined , that they still had a feeling that they really belonged to the place perhaps even where they were born, or where as a result of real religion certain holy places were established. And the Crusades are a very good example of that kind of desire on the part of really religious people , not as yet sufficiently immersed into dogma but actually wanting to fight in order to regain what they felt they had lost . And I see in that very much the same as when a child grows up and in the beginning is in confusion when they grow up to the ages of maturity , that they do remember what it was, although vaguely, how they were when they were very young, unspoiled and uninhibited . That during that particular period the confusion sets in when they have

to make a choice and they really don't have enough facts and data to make a sensible choice or even a choice that will be useful for them. I think in the Crusades it was exactly the same. In the first three Crusades, men and also some women went, and of course it belonged to a certain hierarchy on this Earth, the noblemen and those people who actually could afford it, to try to get to the holy land and take it away again from the Arabs and the Mohammedans or whatever they were. Then coming to a realisation that that didn't work. And the fourth Crusade, it was like a tour de force. They tried to do that by engaging little children, hoping that children still would have a quality that mankind at that time already had lost. And then being full-grown, not being able to be successful, they thought that just by using children, that an atmosphere could be created which would be much more helpful for the regaining of their land. Unfortunately, the methods used were again fight and killing and because of that, it was not the proper way and also that Crusade and a few ones afterwards it all failed. They always will fail when a man starts to destroy. When he takes it upon himself to have more wisdom than that what Nature will afford him. And as it were, being in a hurry, that he wants to see if he cannot beat Nature before his death, into submission so that then he as man could be what he thinks he ought to become. You see all of this is exactly the same as when a person wishes to work. He tries to uncover that what he is naturally by accepting it and we start with the body and whatever it is and whatever condition it happens to be, without even wishing to explain the reason why it happens to be that---in order, I say, to get on the right side of Nature and to make Nature a friend. Because if I accept myself as I am I do not fight what I am. That is why the principle of work

on oneself is right. But what do we do when we face Nature in ordinary life. We go against it and we destroy if it's in the way. We may build a house in order to have shelter instead of dwelling in a cliff, We may want to expand that a little and putting some heat in when the cold is there . But all of that is still allowable because we are not against Nature only we are protecting ourselves against a higher force. But as soon as we start making roads for communication , as soon as we find that other people already occupy a certain land that is more desireable than where we happen to live, as soon as we for the sake again and again of scientific development and technology want to use every form that is available in order to make the best of it and to conquer Nature in some way, that we are not satisfied with the processes as they take place, and end up ultimately by cutting roads through everything where we wish to go, as straight as possible, by building houses wherever we want to place it, and cutting down trees and afterwards trying to plant them again, and it will take twenty years before there is some kind of a landscape. And although perhaps at the present time we start to realize that what we have done was not right and there is too much pollution and all the rest of waste that is simply dumped into rivers and even into the ocean, that we now try to embellish our environment , simply trying to make good what we have not done in the past and what we have done as no good in the past. All of that becomes extremely superficial because we don't attach or attack really the source of why it has happened that way. And that is the fight between Nature now and the culture as we know our civilization. That is the fight we have as a natural body. against that what the mind tells us and orders us to do . The mind, to bring it back now again on the basis of Work on oneself, does not know what a man is . He wants his body and the way he has to live to

be in accordance with the wishes of the mind . The mind simply puts up a certain aim of you might say satisfaction for itself, many times simply taken on that what seems to be either the easiest or what gives him an importance over someone else. A man wishes with his mind to be powerful and he has no particular reason to accept the weaknesses of another person's nature, and not even his own. So his civilization simply studies the best way of how to get along in this world, in this world, and as I say keeping on destroying what we have to, particularly in war, when we kill other people because they happen to be at the wrong place , or we wish to be there because there is still something to be extracted from Nature which as yet is not as available if it were not in our hands. And whatever other reasons there may have been for war and civilisations which want to maintain themselves or perhaps a civilization that already sees the beginning of a decline and then wants to reassert itself in a certain way using in that kind of an effort means which of course are not becoming not even to a civilization itself. But what happens if we don't understand Nature? If we don't take care of Nature? If we just allow Nature to live, we as human beings? We have a house in the country, let's say, and it has to be attended to because it deteriorates on its own, since everything on this Earth is destroyable. The time in which it is destroyed, is determined by the kind of material. And we try to prevent that destruction by a certain form of protection , And as long as we protect it, that is as long as the building is still livable and is occupied, we are like a handyman around the house. We have a garden, We cut back on the bushes and the different plants and flowers that might encroach, on us. If we don't do it, the path that we used to have becomes overgrown. That what we call weeds and grass grows up between the bricks or between ordinary gravel . It starts to grow out--It wants to have its own expansion, this Mother

Nature in the garden of ourselves. That what takes place is simply that we are not there to prevent it and to lead it and to guide it. But you yousee see if we understand what could be done then Mother Nature could become a friend because without then violating the forms of life and not having to cut down too much because it happens to be encroaching, it could be lead by an understanding of what growth could take place without violating the life principle of a tree. If we can build and still retain that kind of an aspect and respect for such a form of life, all // every-thing would be well, because we do are not engaged in conquering, but we are engaged in becoming a partner of Nature itself. There are certain trees that can be made quite useful, but most trees will of course grow up as tall as they can and branches that spread out. But sometimes the trees are not very useful for a certain purpose and still it may be possible for man to use them. There is a certain Willow, that if it is cut back at a height of about six or seven feet, it forms knots, and the branches start to spread out from there. They don't go up higher, but instead they spread out horizontally. They form then a leaf or many leaves or a whole deck of leaves of branches which then can protect a man when he wants to sit under it in the shade. It's a very interesting principle, that if one can understand Nature in the way Nature can grow, that man can grow with him, And then utilizing whatever are the laws that he starts to understand, it could becomes for him like an example of what he should do for himself when he considers his own body as a natural phenomenon. But if we go ahead and try to hasten the processes of Nature, if we understand that there is radioactivity and that there are substances which that gradually give off certain forms of energy, you might say in their time or in accordance with what the wishes is of that substance to deteriorate. There is not enough energy produced, so that it becomes detrimental to the existence

of man . But we , as you have used that term before, commit atomic suicide by splitting atoms , and we get a quantity of energy that cannot be handled , and such a quantity of by-products which are poisonous for us , and it becomes a tremendous problem of how to settle it, such radioactivity . Even if we harness so-called nuclear by means of nuclear physics , certain forms of ener gy, the by-rproducts may in time kill us. It is simply because we don't understand it. If we treat our body in a certain way that we say that it ought to be able to sit up late at night, it ought to be able to do this regardless of how much food I'm giving it, it ought to be able to keep the same kind of a pace when it is warm regardless of where I live in the tropics or in another kind of a climate . If my mind tells me that my body ought to be able to do this and that, I don't understand my body at all, and not even the requirements of a body. There is a pace that has to be understood, that is the question of the body which one should study and not put the body to all kind of tests; and even if there is a little bit of a disequilibrium as a result of a wound, the body itself naturally helps to heal it . But when it's too big like an avalance of course one is killed . It is killed also in nature. Nature is not friendly; not at all . It is very cruel , because it goes by certain laws of forces , and which one force happens to be the biggest or the largest will win out . It's the same way with use If we feel that the body is asking too much, we try with our mind to counteract it, but not knowing the rules of Nature we usually go on the wrong road and fight against it instead of making the body our friend. When I say friend it only means that for the time being the mind starts to realize what a body is up to and what the requirements are . When one wishes to acquire for oneself objective knowledge , one has to accept fir st what is . And then in that understanding and knowing the facts which we call truthful, which cannot be argued with

one is then able to start building on that kind of a rock of oneself. But you see it is not a conquest. It is not fighting. It is a gradually wishing to go along with it, but then under the influence of a superior force to tell the body what actually should be, if such a body and such a mind and such a feeling have a certain aim in mind which means delivery from the laws of Nature, including Mother Nature. So that the education, which should take place, should realize first that there is a Mother like a family, which has to be acknowledged, and that proper respect should be given to Mother Nature, to the natural behavior forms of the body, the requirements which are necessary for the maintenance of it, and the necessity to keep the body in trim so as to enable such a body afterwards, to become a servant of what will be higher for a man when he once has found the possibility of an evolution/ development or an evolution towards his consciousness and conscience. But if one tries to speed up that kind of a process, usually there are dire results. If one wishes for the sake of something else as it were a satisfaction of oneself which is so-called lovely, or that what one believes in and then goes after it or wishes to become a hero and forgets the rules of the game as they are, natural, that then we put our civilization of ourselves, that is the civilization of our own world, in the place of that that what should be understood first as a result of that what we then know. And using that prematurely, as the brain, dictating to the conditions that we wish to sleep and then when we wish to sleep, that we want to sleep only four hours instead of a required number in order to give the body a chance to recuperate. Or all kind of things that have to do with satisfactions of the body including laziness and overeating and things of that kind, not having enough knowledge really to know what to do we simply do what we feel like. And this applies, of course, in a variety of different occupations in different kind of feelings, in different kind of mental thoughts. And it includes then in the first place, the religious idea of that there is a God

but we do not know what the God means, and only from the standpoint of satisfying him, so that we in our lifetime produce as many so-called good deeds as that then in the eyes of the Lord when we finally are at the gates of heaven will be written--will appear to be written to the credit of ourselves. And it must be a great consternation that one finds out that much of that what we call "good deeds" are written up on our debit side. But also this question of science and industrial development, what is the emphasis really? In the first place of course it's obvious, it is money as power. But aside from that, what do we really want to do with it? To shorten the possibilities of work, to give a man a chance to be able just to sit and enjoy his leisure, to be able to communicate instantly, to be able to drive a car from one place to the other and then come to a desk and expect a computer to do the work. All kind of things that we, for ourselves, when we start to grow a little older we try to shove off on the shoulders of someone else. Because we feel that we are entitled to it having lived a little longer or perhaps having been a little bit more fortunate. Instead of continuing to wish to work, we don't want to have any physical work really, we don't want to do it unless we ought to do it when there is nothing else, and then usually we don't do it. If we don't have a bulldozer, we don't want to look really at the shovel. The necessity for a man to assert himself and exert himself, to do the kind of things that he ought to do because his physical body should be busy, instead of that we just assume that it is just as well if we live a sedentary life and simply the different functions of the body are not attended to. It's very necessary to see that we have to keep a balance for ourselves between the three centers. And that what is originally set out to be a conflict between science and theology, culminates for oneself in conflicts in oneself of mental capacity and feeling, sometimes trying to reach then a source. Thinking then in feeling and in wishing to do that and not attending to other things, that we can grow up.

And of course it can happen that ~~we~~ when we just concentrate on one particular center, that that becomes par excellance something quite unusual. When a plant grows up with a wish for wanting to grow up and we keep on cutting off the leaves, let it grow up tall, it becomes thinner and thinner but it gets also very high. But when the wind comes it is not strong enough to withstand that, and of course it will be destroyed in the end. If we want to become ascetic, if we want to become a yogi, if we want to become a saint, there is no objection to it, but you grow too thin in doing it, and you don't blossom out in the right way, and in the end you will not bear any fruit, so that other people can eat it. All you can get is a relationship with the Lord himself for your own benefit, and you have not attended to the talents which have bee n given to you on this Earth for a very definite purpose. This is really where it comes down to. What is it that we feel, I call it our own culture, that we have done wrong, and that we have not as yet attended to sometimes with the best of intentions being affected by the surrounding and not understanding mankind at all and hoping and believing more and more in civilization and progress and a very definite attitude towards politics in order to maintain the power-possessing beings in a certain place and hoping for the best that they in turn will remember us in our poverty. All of that you might say is like a belief and many times it is not even justified to have the belief. All of that however affects us in our own attitude and it makes us fall asleep. That is what we call being asleep To be gullible, to have belief in things that should not warrant any belief, to remain ignorant when the possibility exists of the acquisition of knowledge. The wish to stay lazy when everything else of Mother Nature indicates work that ought to be done and is being done by her constantly without our benefit, but done simply because we don't attend to it, Mother Nature takes care that she will get where she has to go, which is her own evolution.

Side Two

All these questions are very serious, you know, because it illustrates, for oneself, how difficult this earth has become. How many times we wish back, as we say, sometimes for the fleshpots of Egypt, hoping that it is and it would have been much easier in primitive life, to be able to live simpler; that the compli cations and all the variety of different aspects of manifestations simply prevent us from being what we should be and not having then time to digest all of them. We settle for a few and become exhausted.

The reason why one wants to find for oneself the necessity of discovery of that what still could be in its simplest form, useful for ~~oneself~~ ourselves, and, at the same time, paying Mother Nature for whatever it is, in a little bit of a form, not only as lip service, but actually in the form of an understanding of what such laws are ; ~~that~~ then, mother nature can not have anything against us because the reason why mother nature understands this, is simply that she also is busy with her own life as evolution, and that she would reco gnize, even from a great distance, the feeble attempts which xx other people can make

as parts of mother nature or even as she would say, ~~of~~ as my children wishing to grow up like "She", herself has had that same ambition to grow up. And, Mother Nature, being in the place of the Cosmic Scale where it is, ~~another~~ and as a result, of course, seeing also that mankind, as a whole, is subject to exactly the same kind of conditions ~~of~~ as FA, the difficulties ~~that~~ are inherent in the place where we are in the universe.

There is, for that reason, much more, understanding on the part of Mother Nature. But what we have to pay Mother Nature -- what is that? It really means that at a certain time, we can come to her, We cam sit on her lap still because we're still children. But, we want to tell her the truth. We want to tell her that we understand exactly what she is doing, Either she does that for herself, we tell her, of she does it in order to keep us where we are as long as we ourselves wish to stay where we are.

But I think it has to be a confrontation of a very definite kind - that one almost says, "Mother Nature, I see through you. I understand what you're up against, because all it needs is to transmit that what I understand by extrapolation of the enlargement you might say, of certain relationships within themselves until they finally come to the level of where Mother Nature is as a whole. That then, in understanding her and telling her the truth about herself becouse of one's own experience of Truth, Mother Nature must take on an entirely different attitude, because then, instead of a realisation that we're not fighting her, but that we wish to accomplish our aim, with her help , she thens turns around in an understanding that if we wish to grow, and evolve, we will help her. That is why there is a ~~change~~ change of ~~life;~~ heart on the part of Mother Nature.

As long as we keep on fighting her, she will oppose us because she has to live herself and every once in a while, there will be a destructive earthquake - there will be a demand of dead people - there will be rats which have a definite function to fulfill to establish a relationship between matter and that what is needed for the feeding of the moon.

And of course, Mother Nature is interested in the feeding of that part of involution - because, what does it mean? That what involves has a certain point from where it operates and which is the living factor which for us is called, Anulios. And, in wishing, then this Anulios actually to perform its task, of further growing into an involutionary manner, if then this Anulios could produce again another little Anulios which could take over, Anulios itself would step up to the second place. The moon would step up the the third place. The earth would step up to the fourth place and reach five, because of mankind having understood the condition of Involution, is allowed to understand the possibility of evolving.

All of this is related. That is why it is so interesting to see what actually takes place when Mother Nature is left alone. And also what could take place if Mother Nature is attended to and you might say, "kept in check without destroying her."

Pruning a tree is not objectionable. The removal of dead branches enables a tree to expand more and have better leaves. Sometimes the closeness of Mother Nature's trees together may interfere with the growth of the forest. It is very good to thin it out. It is not destroying. It is to give others a chance to live, when the possibility of all of them to live is minimized, because of their proximity.

If you plant corn, not knowing which little kernel will germinate, may e three or four come up right close together, if you want fruit of the corn plant, you must thin it out - because, with the thinning out, you transfer the life of that what you, so

called, kill, to that what still can live. The whole problem of helping each other is a conversion of energy from one person to another in order to create for such a person a possibility which he or she herself cannot do by themselves.

The creation of opportunities in the form of conditions, is simply to further the possibility of life itself within the person for which then one is willing to give ones own life. The whole problem of affection, of wishing to be considerate, of loving others, is based on that kind of a principle of sharing life for the sake of the totality of life growing to the best of its ability, in the shortest time evolving.

We don't do it by just without and knowledge at all - killing people. It may be necessary that there are certain factors in this life which are very definitely detrimental for the possibility of further growth. It is quite possible that there are human beings who form in their life such an anti-climax to evolution that they themselves become an example of what Involution is. In a criminal sense, for instance, or in not acknowledging the existence of life, there may be for such, it would be better not to exist and longer on this earth.

But we as human beings, and having judges who do not know, who is entitled to tell when to take life, in order for other lives to be able to grow? Do you think that capital punishment is helpful - because it is done for the sake of entertaining the possibility of other people living better? Only on the basis of protecting themselves and to create conditions in which there is less danger.

(positively.)

Em But that is a negative quality. There is no possibility at all in trying to create another kind of condition because that, if one understood criminality, in the way it might have grown up and why, then it is up to the rest of the civilization to help to understand such conditions and help them then to grow out of the state by the introduction of certain kinds of education which will be beneficial to such so called criminals.

I'm not saying that there are not bad elements; but neither am I saying that all the spirits are good. We live on this earth as a mixture. We live under the influence of Involution and Evolution. There are always the contrasts on this earth. We live by them because that is the way we in this life, on this earth, have to consider the forms of life. /We may not have to ~~xxxx

We cannot judge our emotions without becoming, so called, creative in an artistic sense. We cannot justify our scientific endeavors and only by means of a philosophy and saying it is for the good of mankind.

We want to sharpen our thoughts as well as we can in order to be able to explain things away. We want to have art instead of religion because we don't dare to stand in front of his Endlessness and being consumed by that what is the greatest difficulty of a manwhen he wishes to grow up. It is not so much what he has to choose. It is much more, how can he sustain himself? How can he have patience, patience? How can he wish to continue to have a wish?

The answer is really too simple. Each time that you make an attempt, we call it, "of Work," an effort to create an objective faculty, an "I", what I called a catalyst. Each time there is a wish which produces a form of change within oneself, which we call for ourselves, conversion. Each time I do this, something takes place in me, different from my ordinary nature. Each time I tell myself to become observant of that what I am, I adhere to the laws of nature, because I don't go against them. I do not fight them because I accept them the way they are. Each time that I say I have this wish, I start on the road of possibility of further development because I do not wish to have a wish until I can satisfy a demand which should be in a certain section of my mind.

But, my mind, not functioning, I have to find out for myself where is this reality of an understanding which is non-changeable

and I have to go down to the deepest essence of myself.

It does not matter which way the road is followed provided the end that I have had in mind, is reached. Sometimes it is reached by means of an objective faculty in the mind itself as producing then the possibility of, by means of observation, certain facts which are for me, truth.

Sometimes it is reached by wishing to and daring to go within oneself to find that what is permanent. All of that yields for me certain results but I must understand that in ~~talk of standards in~~ trying to reach such results, it is required on my part that I keep on working, regardless of light being given or energy being supplied. ~~I have~~ I have to utilize first what is the energy that I do have. I have to have ~~to have~~ that kind of belief that if I have the right attitude and I make attempts that it is as if I put a deposit in the bank ~~which~~ of myself of my own culture, so that then that bank, which for us is a symbol of the distribution of money, can take care for my inner life for the distribution of Hanbledzoin.

That is why I make attempts and deposit them. That is why there is sometimes a rule which I must adhere to that as yet I cannot draw on it because I am not competent to control even and kind of an energy of a higher nature for the formation of my inner life. I have to work first for an understanding of what my real nature on earth is before I can understand that what is a necessity of great nature and Hanbledzoin belongs in that realm. It does not belong to this earth.

But, I make deposits ~~by mail~~. I make deposits by mail. I consider that what I am. I realize that condition of myself. I contemplate this God as the center of my life. I see that what is my own magnetic center as that ~~which~~ what should become the center of my own culture. I do

not wish to continue in ordinary satisfactions of what science can give me or art or even theology or philosophy. I want to have that what is for me infallible and I can count on. And in contemplation of that kind, I utilize energy in order to form within me a symbolism. I try to imagine in such a case, that I already am in heaven, that I walk on streets of gold, and that I hear music of the angels, and that there is definitely for the seraphim and cherubim, that they sing the love songs of God. And that they attend to whatever there is necessary to attend to. And that they then, as I enter and I walk on such streets in my meditation, and I meditate in imagination of that what might be, and I see then how necessary it is to come down to earth to fulfill my obligations with because it becomes quite clear that when I'm in heaven I have a very good viewpoint of the earth to give. I should not be too far, as yet, in heaven, and I don't aspire to become an absolute monarch as yet. I'm still on the road to become an ordinary but harmonious human being. I want to have an equilibrium but still within my reach. So that there is the understanding possible and not too far fetched as yet; not hoping that already when I am still in ordinary trigonometry and geometry, that I already can do calculus and highter Mathematics.

I have to keep for that reason my feet on the ground in my ordinary life and justify my existence of taking care of that what is needed for me to take care of in order, as it were, to clean my house, to become practical. To have an ability to be able to know what I am talking about when God talks to me about impurity. That my answer can say, "Yes, I know, I know that,"

You see, when I sit and I seem to assume a person, it is as if I then am transformed, in walking in Heaven, and then I become subject to certain laws which

I know, must exist and not know it by experience, but I only know by imagination of what it might be. It behooves me ~~that~~ to be extremely silent about it because what good will it do for me to talk. I would use language that belongs to some other kind of a plane.

If I say "yes, but I have emotional this and that" and I would be gushing forth about all of the rest. I still say, but that after all is only the planetary level. Leave it to Venus and leave it to Jupiter to be what they wish to be. I, in my imagination, am now living on the Sun. And I imagine what it is to be and to be all around, harmoniously developed without any impurity, without, let's say hoping or rather wishing that God would tell me what is still wrong. If I talked to my Magnetic Center and I open that door and I see it, it is not only that I am in reverence in front of that but I expect something that it will give me, the assurance that what I have done with my talents , what I have done regarding my wish to continue to make efforts for objectivity, that all of that will be paid off in time as an inheritance.

I have deposited in the bank of Mother Nature. By the time that I'm ready to leave earth, she will give me a check of infinity to be cashed in the presence of God only.

So, I hope, I sincerely hope, you can work; you can understand a little bit about what is really involved in a Natural Law. What is involved in your personality. What is really expected of you by your Magnetic Center. Don't keep it in prison. It wishes to live. You give it a chance. And God will be blessed.

To Gurdjieff.

END

Trans: Jay / Molly
ROUGH: Catherine / Nicol
proof: Lili
proof:

M. 2151

Sunday Barn Lunch July 23, 1972

It's pretty hot here, isn't it? Maybe I shouldn't talk too long at all. And maybe I shouldn't play. But maybe a little, just a little. Because I do believw that it is right , that it is not only eating and get together, it is still a reminder of why we are here.

Last night I talked a great deal in a condensed form, so called trying to put certain things in a nutshell but the shell was a little too small. The subject matter or the perspectives that we did talk about could b e written about in a book quite lengthy because it is very much encompassing and of course of interest. And because of that I am sorry that here and there I may have made an indication of the possibility of further thought without pu suing it. At hte same time it is also the kind of a subject that may not appeal to several people, maybe they don't want to be appealed. It is in a general way a little too pkilosophical but it does in a general way give a certain kind of a backg round of a certain kind provided the person is interested in a general study of himself, of man, over the history of the world and whatever else has affected our general conditions and the makeup a man as he is striving to become free. So I won't want to talk more about it because that would be adding insult to injury. I hope you got something out of it. That's all I can say.

To compensate for it when we were flying a little bit too much in the blue sky, I now come down to earth and I want to talk about the bakery. We're g ting a new mixing machine and an oven, in order to have that part of you might say general complaints settled, that we can do then what we want do and can do it well. I now will call on those people who have ideas about making bread and so forth who perhaps have grandmothers or someone in their own history, their own family, their own ability, who have redipes which make good bread and to give them a chance to operate. It is in the nature of an experiment, I haven't even discussed it with Joanne Fisso, but it occured to me yesterday in talkingin Brewster at lunch about these different aspects of the bakery and I would like really to find out can the bakery function for the benefit of the group. Whatever it is that you may feel that you would like to expose yourself and have one day all to yourself very much like to put a young fellow in the chair of the mayor New York for one day so that he has a feeling he is governing the city, well maybe you can have thefeeling that you can govern the bakery for one day and produce certain breads which will be tasted by the different people and you will get complaints or not complaints, whatever, admiration, but my interest mainly is to get information about how can we make bread at a r sonable price and satisfactory in taste. I think the emphasis for the brea in the bakery is not on health. It has to be palatable and it has to be digestible. But it is not as a main product, as it were, for the bakery it is, but bread is not a main product for a meal. Because of that, unless yo want to become a health fiend, I think that can be done by the health store They can make special kinds of breads for special purposes.

I like just to begin with an ordinary series of brea ds, five or six of the which we can make and also now I would suggest can bake through the whole d if it is not too warm, if the dough will rise and whatever other cicumstanc have to be observed. But at least I would like to give it a good 'tour'

as it were, 'tour', to see what we can do. I believe that several of you will be interested in that. If you spend the time and the you are willing t pay for it. If you want to do it on a volunteer basis it's allright but jus the same you have to be quite accurate in what you are doing on yhe basis of your intent and your care. So it is not measured by money, in such a ca it ismeasured by your affection.

M2151

I would like to know who would like to do certain things like that in the nature of that kind of an experiment. We will give it enough publicity so so that you are sure that the breads will all be bought. What is the dema for a good bread at what price? It's a very simple question. It's only one aspect of the bakery, because I'm not forgetting cookies or pies or ca or things of that kind. And I also believe that there is a third section the bakery which should be concentrated on tins and foofoo as I've called which we can have on hand and in stock, opiers, or petit berv, from France, or specialities from different countries of Europe if they are still obtainable, that then you can increase your particular buy and have someth special to show to your friends.

Those for me are the three aspects. I think everybody can probably agree it. How to make it function, how to organize for, that is for a later dat The first thing is to establish the machinery, tXXXXXXXX and I think that be done during this week, so I think that by the end of the week we can really talk turkey, or if you like you can talk bread. Whoever wishes to join in this kind of experiment please give me your name and tell me what you would like to do. That's about all I want to say about the bakery. The bakery is only one instance of amn activityt which I think can be put its feet. tThere are different other activities I think which gradually c havea little bit of a poke in the ribs but we ought to do it gradually one by one and not to be too much in a hurry. What is really required for t kind of a thing you must understand for yourself, is enthusiasm. It's a willingness to do something a little extraordinary for the sake of a group, a to have the group in mind even when you work. That you do it not for your own satisfaction, although you will have it when something good turns out, it turns out to be something that is worthwhile. But it is notthe prime= reason. Enthusiasm for this kind of a work helps to maintain what we are ing to do of an ordinaary kind of a basis with our feet on the ground and economically feasible. It is not a question for me always to put in some ey and never se the return on it. I've said before it isnt worthwhile pursue any kind of activity unless it becomes commercially and economicall right., otherwise we spend money after certain things that are not worthwh But I do believe that with enthusiasm really that kind of devotion a grea deal more can be accomplished. I'm not critical in my attitude, I know we enough how difficult it is to start certain businesses on the basis of a shoestring. It does take time and a great deal of patience, but after all have an enormous fund of labor. zthere are lots and lots of people here, and I am quite certain that if you could add up the availability of free t it would be quite a quantity. In any event we will try.

Today drink to birthdays and to those two next to me in particular. Every will have a birthday during the year once in awhile identify yourself with others who now celebrate. And what you wish for them what they in turn wo wish for you. You can say a good year, yes. To what extent do you take t responsibility in helping to make a good year for them? It's always a que of how can you help to create conditions for your fellow man so that some is brought out from them because of your creation and your help to produc based on the knowledge you have, the sentiment or at least the considerati or the sensitivity the entering into someone else"s life without interferi with his own growth but at the same time to help to create conditions in which such growth will be more possible.
So here is to Kurt and to Ric hard and to all of us.